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SCHOOLS IN JAPAN.

THE sketches of an enterprising Swiss traveler, M. Humbert, have enabled us to present an interesting picture of a Japanese school. "Object teaching" is doubtless known to these Orientals, and, judging by the little pupil in the foreground, Natural History receives due attention. He visited a school when half a dozen little boys, squatted in a group around their teacher, were reciting their lessons. Upon asking the meaning of the words which they were repeating, he was told that they were reciting the "*irova*." The "*irova*" is a kind of alphabet consisting of four lines, which contain the forty-eight fundamental sounds of the Japanese language. These lines he gives us, premising that the consonant *v* is, in some dialects, *f*, and in others *h* aspirate; that *w* has the same sound as in English, and that the sounds of *d* and *t*, and of *g* and *k*, as well as of *s* or *ds* with *z* and *ts* are often confounded.

"Irova nivovéto tsirinourou wo.
Wagayo darézo tsoune naramou,
Ou wi no okouyama kéfou koyété,
Asaki youmemiri evimo sézou oun."

Color and perfume vanish away,
What can there be lasting in this world?
To-day has disappeared into the abyss of nothingness.
It is but the passing image in a dream
And causes only a slight trouble.

These few lines teach us much of the Japanese character. Generations after generations have repeated this popular philosophy of nothingness, the effect of which is to be traced in many details of their domestic life. School education in Japan is quite widely extended. The chief schools of the empire are five: the Naval school, the Military school, the Medical school, the University, and the Reading school. These are all at Jeddo, and are essentially governmental institutions. In no other place in the empire are these to be found. In Japan, somewhat as in France, everything of that kind appears centralized at the capital.

The government schools are attended both by youths and by those of riper age. Upon his entrance into an institution, the pupil must present to the master a note containing his own name, the name of his father and of his business, and a statement of his own age and education. And every morning he has to put his name upon a list kept for that purpose, so that the school authorities may be certain of his regular attendance. This register is examined every month. In the government schools, the instruction begins at 10 o'clock, A. M., and ends at 3 P. M. Except the festivals, there are no holidays.

The Naval school is called *Kaigun shu*. The masters are ship captains and naval officers of a low grade, who teach the sciences relative to navigation—mathematics, artillery, ship-building, and so forth.

The other schools are similar in their general arrangements. The so-called "Reading school" is a public college, or high-school. The University, named *Kai-sei-dshu*, includes the study of literature, philosophy, history, and foreign languages. The students learn, according to their choice and will, Latin, Greek, Dutch, French, English, Portuguese, and other tongues.

There is in Jeddo a Chinese school, which does not come under government inspection. It is a private undertaking of certain learned Chinese. It is largely attended by the Japanese, since a knowledge of the Chinese is indispensable to them, in so far as that language stands in the same relation to their mother-tongue as the Latin to the chief modern languages.

There are also Writing schools, which are under ecclesiastical management. These are elementary schools, called "*tera-koya*," and are to be found everywhere. The teachers in these institutions are called *tenarai disho*; and among them are women as well as men. Both sexes attend these schools, though the boys and girls are separated from each other. In these schools, too, there are no holidays, save on the 1st, the 15th, and the 28th of every month, which are festivals. Every day the pupils receive tasks, which have to be done at home. Every week there is an examination (or repetition of the instruction) made in writing.

In the government schools there are two examinations each year. There is in these institutions no punishment, except temporary suspension and expulsion; but in private schools turbulent or idle pupils are obliged to quit their seats and remain standing. During this punishment the culprit dares not move, having given into his hands a lighted stick of a spongy kind of wood, which he has to hold without stirring, till it slowly burns down to his fingers—when he throws it away, and resumes his seat. In extreme cases, depending on the length of the stick, this punishment lasts several hours. Sometimes the punishment is heightened by putting into the culprit's other hand a vessel filled to the brim with water, and compelling him to hold it without spilling a drop till the stick is burned.

There are also cases in which pupils are bound hand and foot to a chair, or beaten with bamboo or other rods. These punishments are in general mild and humane, compared with those to which pupils are subjected in the schools of other Asiatic countries, where a child is often bound with a common cord, pitilessly drawn up by the feet, and the bastinado inflicted on his naked soles, to the barbarous delight of his fellow-scholars, who frequently take an active part in the torture.

The Japanese language is extremely difficult to learn; indeed it is the greatest obstacle which foreign nations encounter in their intercourse with the inhabitants of Japan, who have lived so rigorously secluded from the rest of the world. Its study has to be commenced in early years, and an extensive and thorough acquaintance with the proverbial

ally difficult language of China is an indispensable pre-requisite to a fair knowledge of Japanese. It is necessary, however, to distinguish between the spoken language of Japan, and that which is used only in literary composition. Of the former, the colloquial Japanese, as much as is needed for the common purposes of every-day life, can in a measure be acquired by routine and a prolonged stay among the people of that country. This is far less arduous than the acquisition of the incomparably more difficult language of the Japanese books. But even in this merely conversational tongue, we meet with many things which render the pupil's progress very slow, his final mastery of it very uncertain, and its study exceedingly tedious. These difficulties affect its pronunciation, as well as its syntactical structure: they apply, moreover, to its idiomatic peculiarities, and have an important relation to the intricate rules of Japanese etiquette and politeness.

GEOGRAPHY AS A CIVILIZER.

"IT will never be believed," wrote an officer in MacMahon's army, whose letter was captured *en route* in the latter part of August by the Prussians—"it will never be believed that, although the design of invading Germany has been abandoned for at least a fortnight, the Ministry have as yet sent us no maps of France. I have in my suite a cartload of excellent maps of Prussia, but not a single one of France, except the abortion which is sold under the name of the 'Theatre of War.' Nor has my General a map of our country either good or bad. General Ducrot, who commands in place of MacMahon, has a few maps, but his staff officers have not a solitary one. When we were at Strasbourg, quietly making the plan of campaign, General Lebrettevillois begged for plans of the German fortresses which we might have to besiege. The answer was that they would be forthcoming at the proper time. Well, when we were in full retreat, one desperately rainy day

between Lunéville and Bayon, we received a precious package: it contained plans of Rastadt, Gernersheim, and Landau!"

This anecdote might pass for merely an illustration of the incapacity of the rulers of France; but it has a much deeper significance. A nation which invades another, without knowing what roads to take or what difficulties it must encounter, and yet makes no provision for a counter-invasion, cannot be permitted to shift the blame upon the War Department. The fault goes back to the primary schools, or to the absence of them, or, let us say at once, to the national character, for that it is which has kept France ignorant of herself as well as of her neighbors. And what, indeed, could the study of geography, and political economy, and of censuses, and the reading of newspapers published in barbarous languages, profit the grand nation, as it loved to call itself, which set lessons for all the world to copy from, manufactured ideas for the rest of Europe, led the van of progress—and for twenty years followed the chariot of a domestic despot like any other captive? There is another people of great skill in the arts, scrupulous of forms, fond of display, boastful to the last degree, and which makes the same pretence of leading the universe, while eaten up with licentiousness, and ground by a cruel and extortionous tyranny—we call it China. France is the China of Europe, as China is the France of Asia. The Rhine and the Chinese Wall have served the same purpose for two empires, intrenched in ignorance and self-complacency. They have exchanged self-government for revolutions, and their ferocity in civil warfare is the same in kind, and that kind the most savage that can be conceived of.

Laboulaye, in a satire which now returns upon himself, proved his countrymen barbarians by the standard of Aristotle. In these days the test of any people's civilization is its opinion of itself, and its knowledge of other peoples. One of the greatest misfortunes that arose in this country out of the institution of slavery, was the barrier it presented to free intercourse between the two sections. Few even of the Southern political leaders got farther North than Washington; and if Toombs could have made several visits to

Bunker Hill instead of the famous one which never took place, we may be sure he would have been a much more moderate fire-eater than the Rebellion proved him. It is told of one of his more or less noted associates who was for a while a guest in Connecticut, that after having been driven through a certain manufacturing town of considerable extent, he asked to be shown the homes of the poor; and yet he had seen all. Northern pauperism had been represented to be a growing and dangerous element that must inevitably break up free society, clamoring for an equal distribution of land and goods, and ready to be the ally of any enemy that might assail the Northern capitalists (as the well-to-do classes were usually designated) from within or without. This was the fundamental mistake of the Rebellion, by which it would have to be condemned even if no fault could be found with its objects. The humane sense of Christendom is agreed that revolutions are justifiable only when there is a reasonable chance of success. Not only was this not so, considering the material and physical forces of the two sides, but it must have been seen to be so if any pains had been taken to learn the truth by personal observation. But here political cunning had overreached itself. The census was manipulated in the interest of the South, and even then was not studied as it ought to have been; while Southern text-books took care to cultivate ignorance of and contempt for the North, and to represent the South as the flower of civilization, whose very products made it the ruler or controller of every other people. When cotton was king, every Southern-born child felt himself a natural sovereign, and for aught he cared New York might be within a hundred miles of the North Pole, or have ten millions of inhabitants: it remained his province. The actual ignorance of the geography and population of the North, and of its capacity for carrying on war or resisting invasion was so dense, that nothing but five years of warfare could overcome it.

That the Indians on the plains should be misinformed of the strength of the whites was due to our having treated them as enemies ever since the government was formed. When a crisis was imminent last summer, and it seemed as if nothing could save us from a general outbreak, ending, it

might be, in the extermination of the tribes, the late Secretary of the Interior—with a wisdom which it is to be feared we shall not soon see again installed in the same place—arranged for the visit of Red Cloud and his fellow chiefs to the Capital and the Northern cities. The meeting at Cooper Institute will be remembered, at which Red Cloud seemed to abate nothing of his complaints, which were, in fact, very just ones. Yet, no sooner had he got back to his tribe, than he became the most powerful peace missionary we have ever had. He saw the hopelessness of contending with a civilization of which he had before had no conception; he had taken his first step in civilization himself. It was also his first lesson in geography.

A very natural apprehension exists in regard to the experiment of adding Chinese to our already complex society. Irishmen are arriving every day by the hundred who cannot read or write, who have no ambition to learn, whose wants are few, tastes and habits low, superstition immense, manual skill hardly above the lowest form of muscular exertion; and nobody objects. Nor is anybody alarmed, except the thoughtful few, who look forward to the time when these immigrants are to become voters, and to influence the destinies of the country. The Chinese, on the other hand, are the most ingenious people that have ever come among us, and, if report is to be credited, they are almost without exception instructed from childhood in reading and writing. We might say that they are the product of common-school education, and that from this point of view they are just the material for American Republican discipline. How is it, then, that they seem so much more formidable than the Irish, or other ignorant European immigrants, accustomed to be contented with their lot, and to regard knowledge as the special privilege of the rich? Let us, Yankee fashion, answer this question by asking another—When Ah-Sin or Ah-Sin's son goes to school, as we shall in self-defence compel him to if he doesn't go there voluntarily, what is the first book we should place in his hands, supposing him to have mastered the language tolerably well? A zealous partisan of retaining the Bible in the schools might think that a page of the New Testament committed by heart each day would

be better than any other instruction for making this future citizen fit to be merged with native Americans. With all deference to this opinion, it may be urged that an atlas would be of more service than a Testament, and that our first duty should be to supply in our secular schools precisely the defect of the schooling in China.

The two highest means of culture, it will not be disputed, are the university and travel—the one enables us to measure ourselves with other individuals of our own kind, the other to judge of our rank in the scale of mankind. The one destroys personal, the other national, conceit. Each serves to disillusion us, by bringing us face to face with the reality. It is here that the European boy has the advantage of the Chinese boy, who knows nothing of history, nothing of the political divisions of the globe, nothing of national characteristics and progress and resources, and is taught to believe in the infinite superiority of his own land and countrymen over anything that the world has produced, or can possibly produce. Emigration, however, must in the long run do the same for Ah-Sin as for Red Cloud, by forcing a comparison between the inferior and superior civilization. Germans who have lived for many years in this country, frequently return home, but seldom can endure to stay there—a fact which may console us when we feel oppressed by the sudden eminence of the Prussian character. The Chinaman who returns alive to the Flowery Kingdom, cannot possibly view things as he did when he left, even if he has received no training whatever during his stay in America. His discontent and mortification ought to be all the greater when by books he has been made acquainted with that world of outside barbarism which seemed so despicable when viewed from Shanghai or Peking. Better than if he went armed with hymn-books will it be if he goes back with a library that embraces history, geography, and comparative statistics, or, in other words, with exact notions of the non-Chinese parts and inhabitants of the earth, and the habit of observing the progress made by them in order to profit by it. Or if he stays, we may rest assured that, morality being much the same the world over, and the Chinese exclusiveness having been once overcome to make way for our theology, as well

as for our theory of government, the Republic can endure the strain which he will at first put upon it. His children, like the German's and the Irishman's and the Swede's children, we shall be at liberty to mould as we please; and that the Chinese-American so reared will not add something worth having to the force and ingenuity of the conglomerate known as the American people, he would be a rash man who should venture to assert.

P. CHAMITE.

* THE LAW AS TO CORPORAL PUNISHMENT. *

"'Tis best to make the law your friend,
And patiently await :
Keep your side good, and you are sure
To conquer, soon or late."

A School-master is liable criminally if, in inflicting punishment upon his pupil, he goes beyond the limit of reasonable castigation, and, either in the mode or degree of correction, is guilty of any unreasonable or disproportionate violence or force; and whether the punishment was excessive under the circumstances of any case, is a question for the jury. (*Commonwealth v. Randall*, 4 Gray, 36; 3 Greenl. on Ev. sec. 63.) He is also liable to be dismissed for cruelty. Teachers are not often barbarous, yet it may not be improper to state here that the law is a strong power to protect the weak from injustice, and to take from the strong a full equivalent for the wrongs which they may commit. When the Hon. John A. Dix was Superintendent of Schools for the State of New York, he gave the following as his opinion: The practice of inflicting *corporal punishment* upon scholars, *in any case whatever*, has no sanction but usage. The teacher is responsible for maintaining good order, and he must be the judge of the degree and nature of the punishment required when his authority is set at defiance. At the same time he is liable to the party injured for any abuse of a prerogative *which is wholly derived from custom*. (Supt.

* From Walsh's "Lawyer in the School Room."

Common Schools Decisions, 102.) Many very well-informed and well-meaning people are, in these latter days, beginning to doubt whether corporal punishment is under any circumstances advisable or excusable. The Supreme Court of Indiana expresses itself on this subject as follows: The law still tolerates corporal punishment in the school-room. The authorities are all that way, and the legislature has not thought proper to interfere. The public seems to cling to a despotism in the government of schools which has been discarded everywhere else. Whether such training be congenial to our institutions, and favorable to the full development of the future man, is worthy of serious consideration, though not for us to discuss. In one respect the tendency of the rod is so evidently evil that it might perhaps be arrested on the ground of public policy. The practice has an inherent proneness to abuse. The very act of whipping engenders passion, and very generally leads to excess. Where one or two stripes only were intended, several usually follow, each increasing in vigor as the act of striking inflames the passions. This is a matter of daily observation and experience. Hence the spirit of the law is, and the leaning of the courts should be, to discountenance a practice which tends to excite human passions to heated and excessive action, ending in abuse and breaches of the peace. Such a system of petty tyranny can not be watched too cautiously, nor guarded too strictly. The tender age of the sufferers forbids that its slightest abuse should be tolerated. So long as the power to punish corporally in schools exists, it needs to be put under wholesome restrictions. Teachers should, therefore, understand that whenever correction is administered in anger or insolence, or in any other manner than in moderation and kindness, accompanied with that affectionate moral suasion so eminently due from one placed by the law "*in loco parentis*"—in the sacred relation of parent—the court must consider them guilty of assault and battery, the more aggravated and wanton in proportion to the tender years and dependent position of the pupil. It can hardly be doubted but that public opinion will, in time, strike the ferule from the hands of the teacher, leaving him, as the true basis of government, only the resources of his intel-

lect and heart. Such is the only policy worthy of the State, and of her otherwise enlightened and liberal institutions. It is the policy of progress. The husband can no longer moderately chastise his wife; nor, according to the more recent authorities, the master his servant or apprentice. Even the degrading cruelties of the naval service have been arrested. Why the person of the school-boy, "with his shining morning face," should be less sacred in the eye of the law than that of the apprentice or sailor, is not easily explained. It is regretted that such are the authorities, still courts are bound by them. All that can be done, without the aid of legislation, is to hold every case strictly within the rule; and if the correction be in anger, or in any other respect immoderately or improperly administered, to hold the unworthy perpetrator guilty of assault and battery. The law having elevated the teacher to the place of the parent, if he is still to sustain that sacred relation, "it becomes him to be careful in the exercise of his authority, and not make his power a pretext for cruelty and oppression." (14 Johns. R. 119.) Whenever he undertakes to exercise it, *the cause* must be sufficient; *the instrument* suitable to the purpose; *the manner and extent* of the correction, *the part of the person* to which it is applied, *the temper* in which it is inflicted—all should be distinguished with the kindness, prudence, and propriety which become the station. (Cooper v. McJunkin, 4 Indiana R. 290.) This court has more sympathy for roguish youths and less for hectored teachers than any other, we believe, in the land. To our mind the reason why the law gives the teacher the right to punish is very clear and easily explained, but it does not seem to be so to this court.

A parent is justified in correcting a child either corporally or by confinement, and a school-master under whose care and instruction a parent has placed his child is equally justified in similar correction; but the correction in both cases must be moderate, and in a proper manner. A school-master stands *in loco parentis* in relation to the pupils committed to his charge, while they are under his care, so far as to enforce obedience to his commands, lawfully given in his capacity of school-master, and he may therefore enforce

them by moderate correction. (Com. Dig. Pleader, 3, M. 19; Hawk. c. 60, sec. 23; and c. 62, sec. 2; c. 29, sec. 5.) To use the language of Chief-Justice Holt, "A master may justify the beating of his scholar, if the beating be in the nature of correction only, and with a proper instrument."—(Precedents of Pleas, 2 R. P. C. P. 47-51; Rastall's Ent. 613, pl. 18; 2 Chit. pl. 533; 9 Wend. 355; Peterdorff, Index, 296.) The power allowed by law to the parent over the person of the child may be delegated to a tutor or instructor, the better to accomplish the purpose of education. (2 Kent Com. 205.) A school-master stands *in loco parentis*, and may in proper cases inflict moderate and reasonable chastisement. (The State *vs.* Pendergast, 2 Dev. & Battle, 365.) Although a town (or common) school is instituted by the statute, the children are to be considered as put in charge of the instructor for the same purpose, and to be clothed with the same power, as when he is directly employed by the parent. The power of the parent to restrain and coerce obedience in children can not be doubted, and it has seldom or never been denied. The power delegated to the master by the parent must be accompanied, for the time, with the same right as incidental, or the object sought must fail of accomplishment. (Stevens *v.* Fassett, 27 Maine, 280.) The tutor or school-master has such a portion of the power of the parent to restrain and correct as may be necessary to answer the purposes for which he was employed. (1 Blackstone, 453.) The power must be temperately exercised, however, and no school-master should feel himself at liberty to administer chastisement coextensively with the parent, however much the infant delinquent might appear to have deserved it. (3 Barnwell & Alderson's R. 584.) If a person over twenty-one years of age voluntarily attend a town (or any) school, and is received as a scholar by the instructor, he has the same rights and duties, and is under the same restrictions and liabilities, as if he were under the age of twenty-one years. (27 Maine, 266.) This, it will be understood, is true generally, but there may, of course, be a special contract, which, when it exists and is legally made, may give unusual rights and privileges to either party. Where a scholar, in school hours, places himself (with or

without permission) in the desk of the instructor, and refuses to leave it on the request of the master, such scholar may be lawfully removed by the master; and for that purpose he may immediately use such force, and call to his assistance such aid, from any other person, (or persons,) as may be necessary to accomplish the object; and the case is the same if the person removed is over twenty-one years of age, or not a scholar, but a person having no right in the school. The school-house is in the charge and under the control of the authorized teacher, so far as is necessary for the performance of his duties as teacher. The law clothes every person with the power to use force sufficient to remove one who is an intruder upon his possessions, and the school-house is for certain purposes the teacher's close, his kingdom, or his castle. The teacher has responsible duties to perform, and he is entitled in law and in reason to employ the means necessary therefor. It is his business to exact obedience in the school-room, and it is his legal right. (*Stevens v. Fassett*, 27 Maine, 266.)—(*To be continued.*)

THE SCHOOLS OF THE FRENCH PEASANTRY.

THE *Nation*, in one of its admirable articles on the peculiarities of the French national character, remarks, that it might be worth the while to *look into the French school books*. Indeed it would. It is especially amusing to read the few existing elementary text books on geography or history, in all of which Clovis and Charlemagne figure as "French Kings," the same as Henry IV. and Louis XIV., and in which history is either derived from the notorious bulletins of the First Empire, or made up in a style closely resembling them. But many of our readers may not be aware of the fact that "text books" exist only in comparatively few "French schools." What should they, indeed, do with text books where the accomplishments of reading and writing are as unknown as Sanscrit is in our

common schools? French village schools meet once a week on Sundays, and the priest (almost always a Jesuit) is teacher, board of trustees, and superintendent, in one person. This excellent contrivance does away with red tape in the most effectual manner. We may easily imagine with what kind of food such a personage regales the hungry minds of his pupils. The fruit of this training is that inconceivable ignorance and infatuation of the French people which we see more and more exposed in their whole nakedness. The main object of all these so-called schools seems to be to inflate the minds of the people with fabulous and wild ideas of French greatness and superiority. What the Guizots, Thiers, and Lamartines are or have been doing with the "intelligent few," in a more subtle and shrewd manner, the plain village priests are performing more "palpably" in the country. Here their task is infinitely easier and plainer, since to the souls committed to their care the dangerous agency of the printing press has no access. Thus they may be bolder in the suppression or misrepresentation of truth. The French village priest tells his people plainly that Adam, the first man, was a born Frenchman. Shem and Ham, the lineal ascendants of the negroes and Prussians, were nothing but degenerate Frenchmen. Germany is a small country somewhere near the North Pole, inhabited by savages, and tyrannized by the Prussian King, who is an ogre, killing his subjects by way of pastime. Julius Cæsar was the great founder of the French Empire; Clovis, Charlemagne, Napoleon, were his descendants. The French village boy is told over and again that life is not worth having beyond the frontiers of his country. Hence the aversion of the French peasantry to emigrate. Although the French peasant is the most stupid and neglected of human beings, he yet lives and dies in the firm belief that he, as a Frenchman, is infinitely superior to all foreigners. Among the French peasantry the worship of the First Napoleon is hardly less intense than that of the Virgin Mary. His history has been turned into a mythology, similar to the hero-worship of the ancients. It would be of the highest psychological interest to collect the legends and tales circulating among the French peasantry about the little corporal, who made

French peasants and tavern-keepers mighty kings, and was captured by the savages and thrown into prison because he loved France too well.

Not one of the different French Governments that have followed each other for more than eighty years, has ever attempted to educate the masses. We hope that the terrible penalty which the whole nation is now paying for this neglect, will serve to the next Government as a lesson, and make them appropriate to education a great part of the sums which heretofore were thrown away for maintaining a useless army and navy.

W. PERRY.

EMINENT EDUCATORS DECEASED.

DEATH has been busy, as usual, during the year among the eminent scholars and teachers of Christendom. About sixty, of wide reputation, have fallen, mostly in the ranks of higher education. Eleven of these were, at the time of their death, or had previously been, presidents of colleges, several of them of more than one institution. Among these were the venerable Dr. Longstreet, who had presided successively over four Southern Universities; the able and not less venerable Dr. Lord, so long President of Dartmouth College; the lamented Bishop Thomson, whose remarkable learning and versatility of talent qualified him for the most varied positions; the Bishop of Chichester, who was for many years Vice-Chancellor and Acting President of Oxford University; Rev. Dr. Matthews, who in the early history of the University of the City of New York was its Chancellor; General Lee, who, though coming late into the ranks of College Presidents, left behind him a high reputation as a teacher; Dr. McClintock, who added the graces of the orator to the learning of the sage; and Drs. W. C. Anderson, Colver, and Cunningham, whose fame was less only because their services had been more brief.

In the list of eminent professors deceased are many equally illustrious names, but we will not enumerate them now. In

our next we shall give brief biographies of the most distinguished, prepared by the same experienced hand which, in the past, has given us memorials of the eminent dead of other years.

FICTION AS AN EDUCATOR.

WE believe that every one who reads at all, every one to whom books were anything in childhood—and it may be taken for granted that all readers in manhood were readers in childhood—every man who ever took up a book for his diversion, can look back to some particular book as an event in his inner history; can trace to it a start in thought, an impulse directing the mind in channels unknown before, but since familiar and part of his very being. He perhaps wonders how the book, being such as it is, should have wrought such marvels, but of the fact he cannot doubt: he was different after reading it from what he was before; his mind was opened by it, his interests widened, his views extended, his sense of life quickened. And he will surely find that the book thus influential came to him by a sort of chance, through no act of authority or intention. He seemed to find it for himself: it was a discovery. His teachers had surrounded him with books, whether of instruction or amusement, suited to his dawning faculties; but to these, however well adapted to their purpose, he can trace no conscious signal obligation. No doubt he owes much to them, but the methods and processes are lost. As far as his mind is stored and cultivated they have an important share in the work; but his memory is treacherous as to individual services. They are associated with the routine of duty, when the fancy is hard to enlist. Because they were suited there was nothing to startle.

Books are founders of families as well as men—not meaning the great books, the folios that overshadow the world of thought and teach ages and generations to write and think with a family likeness—the Aristotles, Augustines,

Bacons, and so forth ; but books of infinitely less weight, composed under certain conditions of fervor and vivacity. For we take it that no book gives the start we mean, let who will be the author, which was not composed in heat of spirit to satisfy a necessity for expression, and with vigor of execution.

It may be granted that of all reading, novel-reading, as usually performed, is the slightest of intellectual exercises—one that may be discontinued with least perceptible loss to the understanding. As we view the enormous amount of novels issuing from the press, it can be said of few that any of the readers for whom they are expressly written are materially the better for them. A chat with a neighbor, or a nap, or a game at bezique, would fulfil every purpose they effect on the jaded, hackneyed attention. Any one of the three modes of passing an hour would leave as lasting an impression as the average serial manufactured for the monthly demand by even fairly skilful hands—that is, on the mind familiar with such productions. Yet to judge by the autobiography of genius, the novel plays a part second to none—we might almost say, the foremost part—in the awakening of its powers. It is a point on which memory and present observation are not only not agreed, but strangely and absolutely at odds. There is no comparison between the novel of recollection and the novel of to-day. We do not mean in literary merit, but in the sway and telling power on the reader. Who can forget his first novel? the tale that entranced his childhood, introducing him to those supreme ideas of hero and heroine ; opening a new world to him—not the nursery, school-room, play-ground world, but a veritable field of cloth-of-gold, of beauty, achievement, adventure, great deeds, success ! He reads the story now, and wonders where its power lay—that is, unless his lucky star threw some masterpiece in his way, such as "*Ivanhoe*," entrancing to childhood, and still delightful at every age. But this is a chance. The exquisite vision of life may have come in the shape of a classical story—the action is stilted to his mature taste, the language turgid. Or in a tale of chivalry, he can only laugh now at impossible feats of heroism. It may have been an historical

romance, such as *Thaddeus of Warsaw*, which Thackeray harps upon: the whole thing strikes him as at once false and dull. It may have been a tale of passion, flimsy to his mature judgment, though the author's heart was in it. His mind can scarcely, by an effort, revive even a faint echo of the old absorbing excitement; but not the less is he sensible of a lasting influence—a permanent impression following upon the first enchantment.

Who that has felt it but will class such hours among the marked ones of his life? What a passionate necessity to unravel the plot, to pursue the hero in his course; what a craving for the next volume, stronger than any bodily appetite; what exultation in success; what suspense when the crisis nears; what pity and tears in the tragic moments; what shame in these tears—the shame that attends all strong emotions—as they are detected by unsympathizing, quizzing observers: shame leading to indignant, protesting, pertinacious denials, haunting the conscience still, and deceiving no one! What a blank when the last leaf is turned, and all is over!

Who cannot contrast the weariness with which he now tosses the last novel aside, with the eager devices of his childhood to elude pursuit and discovery, to get out of ear-shot, or to turn a deaf ear, when the delightful book is in his grasp which is to usher him into another world? What ingenuity in hiding, behind hedges, in out-houses and garrets—nay, amongst the beams and rafters of the roof, to which neither nurse nor governess, nor mamma herself, has ever penetrated. Even the appearance of the book devoured under these circumstances lives a vivid memory—torn page, thumb-marks, and all. But it is the way of such things to disappear when their mission is accomplished—to elude all search; though for some we would willingly give as much as ever book-hunter did for a rare pamphlet.

If it were possible, as has been more than once attempted, by a system of rigorous and vigilant exclusion, to confine an intelligent child's education within certain exactly defined limits—to impart what is called an admirable grounding in all exact knowledge, and at the same time to shut out every form of fiction from its mind—to allow it to receive no im-

pressions through the fancy—to compel its powers of thought and perception into one prescribed direction,—to suffer it to read and hear nothing but fact, to imbibe nothing but what is called useful knowledge, to receive its history purified of all legend, its grammar without illustration, its arithmetic without supposed cases, its religion through direct precept only,—and to compare it with another child of equal age and powers, which had learnt nothing laboriously, nothing but through unrestricted observation and the free use of its senses—knowing nothing that lessons teach, reading, if it could read, only for amusement,—but familiar from infancy with legendary lore, fairy tales, and the floating romances of social life,—some interesting conclusions might be drawn. As the first case is an impossible one, we can only surmise which mind would be most developed, which would be possessed of the truest, because most clearly and largely apprehended knowledge. Either system is mischievous followed out to its full length: these victims of experiment or neglect would each be wanting, perhaps permanently, in supremely important elements of intellectual power; but there is no doubt what would be the voice of experience as to the extent of loss where the higher faculties are in question. All the men of genius who tell us anything of themselves give it—whether intentionally or not—in favor of feeding and exciting the imagination from the first dawn of thought, as a condition of quickening that faculty in time, and sustaining the human race at a due elevation.* There are indeed dry men, who are satisfied with the restrictive system which made them what they are, by stopping some of the mind's outlets for good and all; while Fancy's child, on the contrary, is often painfully conscious of something missing, some strength needed to carry out the brain's conceptions: but satisfaction with an intellectual status is no warrant for its justice. The poet has both types

* Bearing upon our subject is a well-considered lecture recently delivered and since published by Lord Neaves on "Fiction as a Means of Popular Teaching." The line of thought leads him chiefly to dwell on the value of parable and fable as moral teachers for all time and every age. His numerous examples in prose and spirited verse are not only apt and varied, but show a familiar acquaintance with the literature, both European and Oriental, of the subject.

in his thought when he pictures the model child, the growth of the system of his day, as

“ A miracle of scientific lore,
Ships he can guide across the pathless sea,
And tell you all their cunning ; he can read
The inside of the earth, and spell the stars ;
He knows the policies of foreign lands ;
Can string you names of districts, cities, towns,
The whole world over, tight as beads of dew
Upon a gossamer thread ; he sifts, he weighs ;
All things are put to question ; he must live
Knowing that he grows wiser every day
Or else not live at all, and seeing too
Each little drop of wisdom as it falls
Into the dimpling cistern of his heart ;”

and contrasts the little prig with the child expatiating, all unconscious of itself, in the free range of fiction and fairy-land. It is thus Wordsworth congratulates Coleridge on their mutual escape :—

“ Oh ! where had been the man ? the poet where ?—
Where had we been, we two, beloved friend,
If in the season of unperilous choice,
In lieu of wandering, as we did, through vales
Rich with indigenous produce, open ground
Of fancy, happy pastures ranged at will,
We had been followed, hourly watched, and noosed,
Each in his several melancholy walk ;
Stringed, like a poor man's heifer, at its feed,
Led through the lanes in forlorn servitude ;
Or rather, like a stalled ox, debarred
From touch of growing grass, that may not taste
A flower till it have yielded up its sweets
A prelibation to the mower's scythe ?”

It is common, however, for men of genius to complain in their own case of a defective intermittent education in a tone which gives it for elaborate training ; it is their grievance against their special belongings or against society generally. They assume their imagination a giant no chains could have bound ; while exacter, more varied, and deeper knowledge would have added strength and power to their crowning faculty. We discover this querulous humility in

men who have acquired distinction ; to whom, therefore, the world allows the privilege of talking about themselves. They are aware of inequalities, and perhaps feel themselves pulled back by deficiencies which would not have disturbed them had their education been more regular and systematic at some early period when they were left to themselves, and allowed to follow their own devices. Under the desired circumstances their powers would have been more on a level. This is probable, but the level might be attained through the checked exuberance of their highest and most distinguishing faculty ; a sacrifice they would be little prepared for, though the average of capability might be raised. —(*To be continued.*)—*Blackwood's Magazine.*

ENGLISH LITERATURE.

PART FIFTH.

" Let, then, clerkes endyten in Latyn, for they have the propertye in science and the knowinge in that facultye, and lette Frenchmen in theyr Frenche also endyte theyr queynt termes, for it is kyndly to theyr mouthes ; and let us shewe our fantasyes in suche wordes as we learneden of our dames tonge."

—
GEOFFREY CHAUCER.

REVIVING ENGLISH, 1350-1558.

THE period before us covers two centuries, extending from the revived patriotism at the time of the foreign wars of Edward III. to the accession of queen Elizabeth. It includes the reign of two sovereigns of the house of Plantagenet, six of the houses of Lancaster and York, and two of the Tudor family, of which Elizabeth was the last to sit upon the throne.

The intellectual activity was greater at the beginning and end of the period, while the century filling the middle is not remarkable for its great literary names. This century is marked in history by the civil strife known as the Wars of the Roses. The first group of authors is that clustered about Wiclif and Chaucer, and the latter is naturally asso-

ciated with the names of More, Tindale, Latimer, Cranmer and Knox. Between the two we see the Printing Press, the invention of which dates from about 1440.

Patriotism and religion united to a strong foreign influence appear to have been the great inciting powers in this reviving of our literature. The people at the beginning were awakened to a sense of their political importance; they were stirred by Wiclif and the lively author of the *Vision of Piers Plowman*; they were charmed by the genial and original creations of Chaucer; their progress was accelerated by the invention of printing; their range of vision was widened by the discoveries of the Genoese navigator; and their spiritual and moral traits were strengthened by recourse to the new translation of the Bible.

The language having already, by one revolution, lost its synthetic grammar, was now, by a second grand change, to lose its homogeneity, and to enter the *composite* state in which it still remains. The process of growth which had effected a radical change in its inflections, is now exhibited in the vocabulary itself. In this second great revolution, Geoffrey Chaucer, of all our writers, was the most efficient agent. While the extract at the head of this paper truly expresses his views, he was by no means blind to the legitimate use to be made of expressive foreign words, by incorporating them in our language.

We have mentioned the French wars as having been a great power in reviving English literature at this time, and the foreign literary influence that effectually worked in the same direction. The latter we find in Italy. Florence was a notable centre of commercial activity before the days of Chaucer, and that it was also a literary centre is not surprising to him who considers the power of social influences upon mankind, and especially upon the sensitive nature of educated men. Chaucer went to Italy in 1373, and, though Dante had been long dead, the English poet must have visited Petrarch, and the lively condition of literature in general there, as well as the writings of the Italian masters of verse and prose, had a powerful influence upon him, and through him, upon a limited circle of other writers in our language.

Before Chaucer, however, there arose a most notable writer, who, thoroughly English in sentiment and expression, marks the revival as it occurred independent of foreign influence. Authorities differ as to who this author was, but his work is well known, and is in our hand, most thoroughly edited and very highly prized. In the unpublished words of one of our greatest American literary critics, "there is none other poem in any language comparable with it in its own artless way. Its very garrulity is charming, and it sets off, as nothing else could, the reserve and forethought of Chaucer." There is an "exquisite relish in this benignly naive old soul which had so fine an "instinct for the divine in common things." The work thus highly extolled is entitled *The Vision of William concerning Piers the Plowman*, and is, like the vision of John Bunyan, a graphic description of the difficulties of a pilgrimage through this life. It apparently gave suggestions to Edmund Spenser, and stands forth as the first allegory in our language. Its interest is of a very different sort from that of Chaucer's works, and while we admire its pictures of life and its true English boldness in fighting error, we must still allow that as our first modern English poet Geoffrey Chaucer stands without a rival.

Just before him was Sir John Mandeville, who is generally called the first writer of modern English prose. He was an extensive traveler, and in his writings gives us pictures of what he saw and heard.

A modest and almost forgotten worthy now claims attention. Like the author of *Piers Plowman*, we know little of him except by his work, but that is well known by all students of English romance. Sir Thomas Malory, about the year 1470, published the first connected account in English of the romances of king Arthur and the Knights of the Round Table. These had been put into form first by Geoffrey of Monmouth, in his pretended History of Britain, and a few years later had been reproduced in French by Richard Wace. They had been introduced by Laymon into his *Brut*, with considerable amplification. How few who to-day read Tennyson's new versions of these same stories, and to whom Merlin, Tom Thumb, Lancelot, Tristram and

the Holy Grail are familiar, ever trouble themselves about the knight whose chivalrous love of the legends of his land incited to gather into one the fragments of story that had so long influenced Englishmen, and for which the romantic of the latest century will owe a debt of gratitude !

In this age of revival we find also the first of our satiric romances. It was written in Latin, but it is none the less the fruit of the English mind. It is entitled *Utopia*, and was written by the upright and conscientious friend of Erasmus, Sir Thomas More, whom we love to contemplate with his loved wife, enjoying their happy Chelsea home.

We find here too, the origin of the English church polity, and of the Book of Common Prayer. Here is the first English Comedy—*Ralph Royster Doyster* ;—the first treatise on Education—*Ascham's Schoolmaster* ;—and the origin of the Presbyterian Church of Scotland and the United States.

From this period we trace that silver thread of Arthurian romance, which binds our century with the earliest days of England by a cord of human sympathy ; and we also see a brighter, golden thread of diviner power, which in the English versions of the Word of God connects all the ages in their order with Him who existed before the foundations of the earth were laid !

The *Paston Letters*, the first specimens of this kind of English literature, constitute an interesting feature in our view of this period. They consist of a series of familiar epistles running through the years from 1422 to 1505, written by persons of rank or consequence, and containing many details of private and public affairs at the time of the Wars of the Roses. They illustrate in an interesting way the turbulent years in the middle of the period before us. We shall only refer to them as showing the books in the library of John Paston, of Norfolk, as they have been collected by Professor Morley. Among the titles are—*Troilus and Cressida*, by Chaucer ; *Parliament of Birds*, by Chaucer ; *Temple of Glass*, by Lydgate ; *Belle Dame sans Merci*, by Alain Chartier ; *Guy Earl of Warwick* ; *Guy and Colbrond* ; *The Green Knight* ; *The Death of King Arthur* ; *Lamentations of the Child Ypotis* ; *King Richard Cœur de Lion* ; *Palatyrse*

and Sirtacus; The Disputation between Hope and Despair; Meeds of the Mass; A Prayer to the Vernycle; Cicero de Senectute; Cicero de Amicitia; Cicero de Sapientia, and Myn olde boke off Blasonyngs off armes.

So this literary country gentleman, who lived at the time of the invention of printing, owned a library composed of a few books of morals and religion, books connected with law and chivalry, some of Chaucer's works, and a few romances. The romance of the Green Knight, is one of the tales of Sir Gawaine, Arthur's nephew; and the Lamentation of the Child Ypotis, is a legend said to have been attested to St. John the Evangelist, of a holy child whom the Emperor Adrian at Rome set on his knees.

Very little importance is given by some writers and students to the literature of the period we now close. Some of our text-books actually contain no reference to any author before Mandeville and Chaucer. "But," as Professor Morely remarks, "our Chaucer was only a middle link in a long chain. Before his birth the literature of this country had maintained, for a longer time than has passed since his birth, a prominent place in the intellectual history of Europe. To say nothing of the yet earlier Beowulf, English Cædmon poured the soul of a Christian poet into noble song six hundred and fifty years before Chaucer was born. Six centuries before Chaucer, Bede, foremost of Christian scholars, was the historian of England, and Chaucer wrote his Canterbury Tales not quite five centuries ago. . . . It is only because we have done so much during these five centuries, and every stroke of the work has told upon our present, that we are content to look upon Wiclif, Chaucer, Gower, and the author of Piers Plowman, as men of remote time who lived in the dim caves about the bubbling sources of our literature. . . . In prose and verse for century after century before the time of Chaucer, there was a literature here of home-speaking earnestness; practical wit and humor that attacked substantial ills of life; sturdy resistance against tyrannies in Church and State; and as the root of all its strength, a faithful reverence for God."

It only remains for us to give a list of the names of some

of the other writers of the period of Reviving English, to whom our limits do not permit us to refer at length.

Ranulph Higden.....fl.	1360	Blind Harry, minstrel.....fl.	1460
William of Wykeham.....fl.	1379	Stephen Hawes.....—	1506
John de Trevisa.....fl.	1385	William Dunbar.....	1460-1520
Andrew Wyntoun.....	1350-1420	John Colet.....	1466-1519
Duke of Suffolk.....—	1450	Gawain Douglas.....	1474-1522
Thomas Occleve.....	1370-1454	William Tyndale.....	1475-1536
John Lydgate.....	1375-1420	Alexander Barclay.....	1552
Robert Henryson.....	1425-1508	Bishop Nicholas Ridley.....	1475-1555
William Paston.....—	1459	Sir David Lindsay.....	1490-1557
William Caxton.....	1412-1492	Sir Thomas Elyot.....	1495-1546
Sir John Fortescue.....	1430-1470	Reginald Pole.....	1500-1558
Bishop John Fisher.....	1450-1535	Archbishop Matthew Parker.....	1504-1575

ARTHUR GILMAN.

WHAT KNOWLEDGE IS OF MOST WORTH?*

I.—THE ORNAMENTAL PRECEDES THE USEFUL: THE SHOWY PRE-
DOMINATES.

IT has been truly remarked that, in order of time, deco-
ration precedes dress. Among people who submit to
great physical suffering that they may have themselves
handsomely tattooed, extremes of temperature are borne
with but little attempt at mitigation. Humboldt tells us
that an Orinoco Indian, though quite regardless of bodily
comfort, will yet labor for a fortnight to purchase pigment
wherewith to make himself admired; and that the same
woman who would not hesitate to leave her hut without a
fragment of clothing on, would not dare to commit such a
breach of decorum as to go out unpainted. Voyagers uni-
formly find that colored beads and trinkets are much more
prized by wild tribes than are calicoes or broad-cloths.
And the anecdotes we have of the ways in which, when
shirts and coats are given, they turn them to some ludicrous
display, show how completely the idea of ornament predom-
inates over that of use. Nay, there are still more extreme
illustrations: witness the fact narrated by Capt. Speke of
his African attendants, who strutted about in their goat-

* From Appleton's excellent edition of Herbert Spencer, on Education.

skin mantles when the weather was fine, but when it was wet, took them off, folded them up, and went about naked, shivering in the rain! Indeed, the facts of aboriginal life seem to indicate that dress is developed out of decorations. And when we remember that even among ourselves most think more about the fineness of the fabric than its warmth, and more about the cut than the convenience—when we see that the function is still in great measure subordinated to the appearance—we have further reason for inferring such an origin.

It is not a little curious that the like relations hold with the mind. Among mental as among bodily acquisitions, the ornamental comes before the useful. Not only in times past, but almost as much in our own era, that knowledge which conduces to personal well-being has been postponed to that which brings applause. In the Greek schools, music, poetry, rhetoric, and a philosophy which, until Socrates taught, had but little bearing upon action, were the dominant subjects; while knowledge aiding the arts of life had a very subordinate place. And in our own universities and schools at the present moment the like antithesis holds. We are guilty of something like a platitude when we say that throughout his after-career a boy, in nine cases out of ten, applies his Latin and Greek to no practical purposes. The remark is trite that in his shop, or his office, in managing his estate or his family, in playing his part as director of a bank or a railway, he is very little aided by this knowledge he took so many years to acquire—so little, that generally the greater part of it drops out of his memory; and if he occasionally vents a Latin quotation, or alludes to some Greek myth, it is less to throw light on the topic in hand than for the sake of effect. If we inquire what is the real motive for giving boys a classical education, we find it to be simply conformity to public opinion. Men dress their children's minds as they do their bodies, in the prevailing fashion. As the Orinoco Indian puts on his paint before leaving his hut, not with a view to any direct benefit, but because he would be ashamed to be seen without it; so, a boy's drilling in Latin and Greek is insisted on, not because of their intrinsic value, but that he may not be disgraced by being found ignorant of them—that he may have

"the education of a gentleman"—the badge marking a certain social position, and bringing a consequent respect.

This parallel is still more clearly displayed in the case of the other sex. In the treatment of both mind and body, the decorative element has continued to predominate in a greater degree among women than among men. Originally, personal adornment occupied the attention of both sexes equally. In these latter days of civilization, however, we see that in the dress of men the regard for appearance has in a considerable degree yielded to the regard for comfort; while in their education the useful has of late been trenching on the ornamental. In neither direction has this change gone so far with women. The wearing of ear-rings, finger-rings, bracelets; the elaborate dressings of the hair; the still occasional use of paint; the immense labor bestowed in making habiliments sufficiently attractive; and the great discomfort that will be submitted to for the sake of conformity; show how greatly, in the attiring of women, the desire of approbation overrides the desire for warmth and convenience. And similarly in their education, the immense preponderance of "accomplishments" proves how here, too, use is subordinated to display. Dancing, deportment, the piano, singing, drawing—what a large space do these occupy! If you ask why Italian and German are learnt, you will find that, under all the sham reasons given, the real reason is, that a knowledge of those tongues is thought ladylike. It is not that the books written in them may be utilized, which they scarcely ever are; but that Italian and German songs may be sung, and that the extent of attainment may bring whispered admiration. The births, deaths, and marriages of kings, and other like historic trivialities, are committed to memory, not because of any direct benefits that can possibly result from knowing them; but because society considers them parts of a good education—because the absence of such knowledge may bring the contempt of others. When we have named reading, writing, spelling, grammar, arithmetic, and sewing, we have named about all the things a girl is taught with a view to their direct uses in life; and even some of these have more reference to the good opinion of others than to immediate personal welfare.

Thoroughly to realize the truth that with the mind as with the body the ornamental precedes the useful, it is needful to glance at its rationale. This lies in the fact that, from the far past down even to the present, social needs have subordinated individual needs, and that the chief social need has been the control of individuals. It is not, as we commonly suppose, that there are no governments but those of monarchs, and parliaments, and constituted authorities. These acknowledged governments are supplemented by other unacknowledged ones, that grow up in all circles, in which every man or woman strives to be king or queen or lesser dignitary. To get above some and be revered by them, and to propitiate those who are above us, is the universal struggle in which the chief energies of life are expended. By the accumulation of wealth, by style of living, by beauty of dress, by display of knowledge or intellect, each tries to subjugate others; and so aids in weaving that ramified net-work of restraints by which society is kept in order. It is not the savage chief only, who, in formidable war-paint, with scalps at his belt, aims to strike awe into his inferiors; it is not only the belle who, by elaborate toilet, polished manners, and numerous accomplishments, strives to "make conquests;" but the scholar, the historian, the philosopher, use their acquirements to the same end. We are none of us content with quietly unfolding our own individualities to the full in all directions; but have a restless craving to impress our individualities upon others, and in some way subordinate them. And this it is which determines the character of our education. Not what knowledge is of most real worth, is the consideration; but what will bring most applause, honor, respect—what will most conduce to social position and influence—what will be most imposing. As, throughout life, not what we are, but what we shall be thought, is the question; so in education, the question is, not the intrinsic value of knowledge, so much as its extrinsic effects on others. And this being our dominant idea, direct utility is scarcely more regarded than by the barbarian when filing his teeth and staining his nails.

(To be continued.)

TEACHING PUBLIC SCHOOL.

FORTY little urchins,
 Coming through the door,
 Pushing, crowding, making
 A tremendous roar,
 Why don't you keep quiet?
 Can't you mind the rule?
 Bless me, this is pleasant,
 Teaching Public School!

Forty little pilgrims,
 On the road to fame!
 If they fail to reach it,
 Who will be to blame?
 High and lowly stations—
 Birds of every feather—
 On a common level,
 Here are brought together.

Dirty little faces,
 Loving little hearts,
 Eyes brim full of mischief,
 Skilled in all its arts.
 That's a precious darling!
 What are you about?
 "May I pass the water?"
 "Please, may I go out?"

Boots and shoes are scuffling,
 Slates and books are rattling,
 And in the corner yonder,
 Two pugilists are battling,
 Others cutting didoes—
 What a botheration!
 No wonder we grow crusty,
 From *such* association!

Anxious parents drop in,
 Merely to inquire
 Why *his* olive branches
 Do not shoot up higher;
 Says he wants his children
 To mind their p's and q's,
 And hopes their brilliant talents
 Will not be abused.

Spelling, reading, writing,
Putting up the younger ones,
Fuming, scolding, fighting,
Spurring on the dumb ones,
Gymnasts, vocal music !
How the heart rejoices
When the SINGER comes to
Cultivate the voices !

Institutes attending,
Making our reports,
Giving Object Lessons,
Class Drills of all sorts,
Reading dissertations,
Feeling like a fool—
Oh, the untold blessing
Of the Public School !

EDUCATION IN GERMANY.

IN Germany, every parish and every civil corporation is bound by law to provide sufficient schools for the elementary education of all children within its jurisdiction. The attendance of the children is secured by a system of compulsion, which, ten years ago even would have aroused within the minds of Englishmen the wonder that a nation could be induced to submit to it. But public opinion on this subject has grown with incredible speed, and the Englishman of to-day, whose recent legislation has given him a Compulsory Education Bill, will study the system of Prussia rather with interest than wonder. Just as the compulsory law of America may be traced to the strong religious feelings of the early Massachusetts settlers, so the law of Germany takes us back to the times of the Reformation. Then it was considered the duty of the Church to see that every Protestant child should be taught the duties of religion—and primary secular instruction was indissolubly linked with religious teaching—now the Church has still the same duty, but it can appeal to the civil power when its remonstrances are despised. The present law in Germany simply legalizes and enforces traditional usage—the usage is

not the creation of the law. The edict of Frederic William in 1716, which is popularly regarded as the origin of the compulsory system, merely gave legal sanction to a system which had already received the higher sanctions of religion and duty. Compulsory education has never in Germany had to struggle against an adverse public opinion, because the duty of the parent to educate his children has been admitted from the time of the birth of the reformed faith. So, too, the rites of that faith have practically fixed the superior limit of the ages between which attendance at school is to be secured. The inferior limit may vary between five in Saxony, and eight in Hamburg; but by a national custom, more potent than law, the school period ceases with confirmation and the first celebration of the Communion.

AN EMPIRE WITHOUT INHABITANTS.

THE area of the organized Territories of the United States, including Alaska, is greater than of all the States which have been admitted into the Union. There are nearly a thousand million acres of land in these Territories according to the following table:

Washington	44,796,160
New Mexico	77,568,640
Utah.....	54,065,043
Dakota	96,596,128
Colorado.....	66,880,000
Montana.....	92,016,640
Arizona.....	72,906,240
Idaho.....	55,288,160
Wyoming.....	62,645,068
Indian	44,154,240
Alaska.....	369,529,600

In all this vast area there are probably not over half a million of white inhabitants. In natural resources, this territorial domain is richer than all the area included in the States. The latter contain say forty million inhabitants. But here is a country waiting for forty million settlers, and even these would hardly be near enough for neighborhood purposes. Railroads will open up the country and bring in population. What a magnificent country to carve into homesteads for forty millions of landless people!

*THE LOG SCHOOL-HOUSE.*

LOG school-houses, like many of the relics of early civilization, are rapidly disappearing. Few of them now remain to bear witness to the intelligence and zeal in regard to public education, which characterized the early settlers, and planted the church and school-house in the foreground of every advance made in the settlement of this country. The records of several of the early States show that more than two hundred years ago provision, at the public expense, was made for the education of all classes. Though oppressed with taxation, wearied with wars, and suffering from privations incident to new and distant settlements in those days, the colonists never failed to maintain the common schools. The thirty years war in Germany broke up the system of schools founded by Luther and his successors; but the French and Indian wars, and that of the Revolution, were not allowed to interrupt the work of public education begun in this country. The general intelligence of the people was deemed an essential condition of good government, and the best guaranty of the perpetuity of free institutions.

Following the close of the war of 1812, a general revival of interest in public education was awakened. Wiser methods of instruction, supervision, and management were

made known, and public attention excited, by means of conventions, lectures, and educational journals. State and county associations have been organized; normal schools and teachers' institutes have been established; and, by legislative enactment in many States, the public schools have been made absolutely free.

This rapid march of improvement, and the steady growth of popular interest in education, have also been productive of more liberal expenditures for school-buildings and furniture. During the past year, in the State of New York alone, two and a half million of dollars were expended for school-houses and sites. The buildings, grounds and other school property of the State, are valued at more than twenty-five millions of dollars. Out of nearly twelve thousand school-houses, less than one hundred and forty are log-houses; and, at the present rate of decrease, none of these will survive the next decade.

Log school-houses no longer mark the progress of education in newly-settled States. Palatial buildings for schools, with all the modern improvements in arrangement, ventilation, and furniture, attract the attention of the traveler even in the towns of the Rocky Mountain slopes. But let us not, in the comparison, learn to despise the log school-house of the olden time, for it was a fair exponent of sincere devotion to the cause of popular education in days when a new people struggled with poverty and privations, to which we are strangers.

"All natural objects have an echo in the heart;" and, without doubt, many who view the cut at the head of this article, will be reminded of school-days spent on rude and uncomfortable benches, and of the severe district-school-master, with angular features and watchful eyes, keen to detect mischievous culprits, and ever ready with some ingenious method of penal torture, now obsolete, to deal out justice to the unlucky offender; but they will remember, too, the unaffected manners, the sincere hospitality, and honest friendships of their childhood years, and heave a sigh for the days that are no more.

IS THE HIGHER EDUCATION GROWING
UNPOPULAR?

IS it true that there is of late years a relative falling off in the number of those who seek the higher education? The aggregate of students in our colleges is no doubt much greater than thirty years ago, these institutions having largely multiplied; but we greatly fear that a less proportion of young men are in the way of a thorough classical, or scientific training now than then. This opinion is confirmed by the figures which have been carefully gathered in regard to one little State—Vermont. We find them in the last annual report of the Trustees of the University of Vermont to the Legislature of that State. In 1838, when the population of the State was about 289,500, there were 280 students from Vermont in various colleges. To-day, with a population greater by more than 40,000, there are only 212 young men from Vermont in colleges and scientific schools. In 1838, the ratio of attendance in college to the whole population was 1 to 1,034. Now, the ratio is 1 to 1,557. In the past thirty-two years Vermont has increased 14 per cent. in population, but there has been a decrease in the actual number of students in the higher schools, of more than 24 per cent.; or, taking the gain in population into the account, the relative decrease has been 33.7 per cent.; that is, only two boys go to college where formerly there were three. To keep the proportion good, the college catalogues should show a total of 320 students from the Green Mountain State.

These figures are certainly suggestive, if not startling. We cannot imagine that they reveal a state of things peculiar to Vermont. It is likely—it is almost certain, that a similar change has taken place through a large part of the country. To what causes shall we ascribe this backward movement? The document referred to names as the most important cause, the growth of the mercantile spirit, consequent upon "our close connection by railroad and telegraph with our great cities." The stir and excitement of our great commercial centres is felt in the most secluded communities, and diverts our young men, while just at what should be the

outset of their educational training, "from the paths of quiet study to the exciting scenes of metropolitan life." They plunge prematurely into the whirl and struggle of business, and both the young men and the nation are losers for this failure to secure at the start a solid, thorough education. We do not insist that all should undergo the discipline of a classical course; our scientific schools are ready to receive all who prefer the so-called "practical" branches. A second cause worth citing, though not hinted at in the Report, is the gradual change which has been working in the character of our population. In some of the Eastern States especially, the original stock is yielding place to the foreign-born and his descendants. These new-comers do not as yet, save in exceptional cases, put themselves in the way of advanced culture; while their numbers are certainly to be taken into the reckoning, in estimating the proportional falling off in the number of college students.

If we do not mistake, this same tendency to short courses and superficialness shows itself also at the secondary schools. It has long seemed to us that the average age and average attainments of pupils in our schools of academic rank, were noticeably lower than twenty years ago. The grade of studies, too, in schools within our knowledge, has dropped from one to two years within the same period. In mathematics, for instance, classes used to be occupied with navigation and the calculus, where now they never pass beyond geometry. The commercial "colleges," that within a decade have sprang up on every hand like mushrooms, are, in part at least, the outgrowth of the almost universal determination of our young men to make a "short cut" into business and practical life.

And these changes are more to be lamented, when we regard them as symptoms of a general movement in American society, of which we see another indication in the substitution of *Ledgers* and dime novels and periodical trash of all sorts, for "books that are books." It is not impertinent to commend to our young people in all conditions and callings the maxim of John Milton, who "cared not how late he came into life, only that he came fit." It is certainly worth thinking on, even for a business man.

"THE SONS OF PESTALOZZI."

WE are happy to announce that our translator's work on Carl Gutzkow's new novel—the "Sons of Pestalozzi"—is nearly done. We expect to publish the first part in our next Monthly.

Gutzkow is undoubtedly the greatest living novelist of the Germans. He was born in Berlin, March 17th, 1811. His youth fell in that period in which the German literature began its crusade against the political and social reaction which was then oppressing liberty in every sphere. He was one of the founders of that school of literature which was called "Young Germany." He published his first novel, "Wally," in 1835. It created an unprecedented excitement, and was the forerunner of that which inaugurated a merciless warfare against the old political and social despotisms. This novel was followed by a series of dramatic works of the same tendency, as *Nero*, *Saul*, *Richard Savage*, *Patkul*, *Zopf und Schwert*, the Prototype of *Tartuffe*, *Uriel Acosta*. Some of these works stand foremost in modern dramatic literature. His greatest work of fiction is "*Der Ritter vom Geiste*," first published in 1850. It marks an epoch in his literary development. In it he first took the stand-point of mediation. While his former writings exhibit him the violent partisan, in this work he appears far above the party struggles of his time. And this position he has maintained in his latest work, "*The Sons of Pestalozzi*." Its scope is a thorough and comprehensive discussion of all the different systems of education which are stirring the spirits of our time. All these discussions are closely and intimately connected with real life. A story of the most thrilling interest, narrated with the tongue of genius, forms the basis of his educational subject. We see the educational problems of the day in their own living workings, and so interwoven with the narrative that our interest is always kept in intense suspense.

Late European events naturally interest us in examining into the causes of the catastrophe now developing. Gutzkow's novel will be a key to this great question. When we

consider the wonderful educational activity which has been alive in Germany for the last thirty years, and compare with it the torpor of French affairs, we shall cease to wonder at the sudden and fearful collapse of that proud nation.

We can promise our readers an unusual treat in our translation of this remarkable work. We know that a general interest in the subject will be awakened.

SOMETHING ABOUT INK.

PROFESSOR DARBY says that ink stands pre-eminent among the useful articles. It is practically the agent of civilization and human progress. By it the records of human history are transmitted. The thoughts of one age are handed down to succeeding ages, and the triumphs of mind in revealing the laws of the physical, intellectual and moral world are made in the possession of coming periods. The poet and the philosopher transmit to posterity their inspirations and reasonings. There was a time in the world's history when writing was unknown, and those periods, as to the thoughts and doings of those living in them, are to succeeding ages as though they had not been. Records on stone by the chisel or the inscriptions on barks by the stylus are too limited in their application to be of much interest to successors.

That writing by inks was of very ancient date there is no doubt, although the precise time cannot probably be determined. Dioscorides gives the composition of ink used in his time, it being three parts of lampblack and one of gum. Cicero and Pliny mention that ink was made from the dark-colored liquid found in the cuttle fish (*Sepia Officinalis*) which, when dried, forms the *sepia* of painters.

The ink used by the ancients seems to have been much more durable than that used in modern times. It is said that manuscripts of ancients are in much better state of preservation than those immediately preceding the invention of

printing. The reason of this is, undoubtedly, due to the fact that the basis of their ink was carbon, whereas modern inks are usually a compound containing a complex vegetable substance. We may define ink to be a fluid employed in writing with a pen. A perfect ink would be one that flows freely from the pen, is of a deep color, and will not change by age, and cannot be removed. Many efforts have been made to fulfill these conditions, but complete success has not yet been obtained.

HOW MARBLES ARE MADE.

THE chief place of the manufacture of marbles—those little pieces of stone which contribute so largely to the enjoyment of “Young America”—is at Oberstein, on the Nahe, in Germany, where there are large agate mills and quarries, the refuse of which is carefully turned to good paying account, by being made into small balls employed by experts to knuckle with, and are mostly sent to the American market. The substance used in Saxony is a hard calcarious stone, which is first broken into blocks, nearly square, by blows with a hammer. These are thrown by the one hundred or two hundred into a small sort of mill, which is formed of a flat, stationary slab of stone, with a number of concentric furrows upon its face. A block of oak, or other hard wood, of the same diametric size is placed over the stones and partially resting upon them. The small block of wood is kept revolving while the water flows upon the stone slab. In about fifteen minutes the stones are turned to spheres, and then, being fit for sale, are henceforth called marbles. One establishment, containing only three of these mills, will turn out fully sixty thousand marbles in each week. Agates are made into marbles at Oberstein by first chipping the pieces neatly round with a hammer, handled by a skillful workman, and then wearing down the edges upon the surface of a large grindstone.

OF WHAT SPONGES CONSIST.

THE common washing sponge is still considered by many naturalists as a vegetable species, and in fact most people look upon it as of vegetable growth. Still, it seems now to be definitively established that it belongs to those low forms of animalculæ that are comprised under the term zoöphytes. "Will you make us believe," here you exclaim, "that this fibrous network, in which one is unable to detect the least indication of any thing that reminds us of animal life, is not a moss or something like it?" Exactly so. However, the sponge which you use daily in your ablutions, and which forms one of the most indispensable articles of the toilet, is not the animal as it lives and thrives, but only its horny substance, its skeleton, if you like to call it so. When cut loose from the submarine rocks on which it is found at considerable depth, the sponge presents itself to you as a black, jelly-like mass, which, when left in the air for only a few days, will give off a most disagreeable smell, originating from the gelatinous part in question. In the natural sponge, you have not one single individual before you, but a regular colony of animalculæ. The elastic, horn-like network of your toilet-table is then impregnated to its innermost parts with a slimy substance that is penetrated throughout by fine capillary tubes, not visible to the naked eye. Upon examining this curious being further, exceedingly fine cilia (eye-lashes) will be discovered. They project around the entrances of the pores, and by their motion produce a current which, in passing through the numberless tubes, leaves behind whatever they may need as food. The horny network is probably only their secretion, like the house of a snail. But that the sponge is of animal origin is proven by the discovery of spermatozoa and embryos in the interior, as well as by the composition of the fibrous elastic part itself, which contains one of the constituents of silk and the spider's web.

In order to prepare it for use, it is first left in the air for a short time, until the gelatinous part is decomposed, then the mass is washed into hot water, and afterward in a bath

of dilute muriatic acid. The toilet sponges are bleached by means of chlorine and hyposulphite of soda. The so-called wax sponges, that are used by doctors for dressing ulcers, are purified sponges dipped into fluid wax, and then pressed between hot plates.

The French and Austrian governments have lately commenced to rear sponges artificially—the former on the shores of the Mediterranean, the latter on the coast of Dalmatia. The cultivation is said to be perfectly successful, and to yield large profits.

EDUCATIONAL INTELLIGENCE.

EDUCATION AMONG THE INDIANS.—The report of the Commissioner of Education will show some very interesting facts in relation to the efforts of the government to educate the Indians. The amount appropriated by the last Congress, specifically for the education of Indians by tribes, was one hundred and sixteen thousand dollars; and an additional sum of one hundred thousand dollars was appropriated to be used generally by the Secretary of the Interior. This is more than was appropriated in any one year for this purpose for half a century. The sum appropriated altogether for Indian education will amount to about eight millions of dollars, while it is estimated that about five hundred millions of dollars have been spent in fighting them. It is estimated that there are over eighty-two thousand Indian children of school age.

TEXAS.—Texas has now in prospect the largest school fund of any State in the Union. All her lands are set apart virtually as a school fund. Not an acre can be sold but that the proceeds must be applied for school purposes. One quarter of all the taxes are for the schools, and every poll tax, so that in a few years, as railroads penetrate the interior, bringing into market her millions of acres of land, now almost valueless, she will have an exhaustless fund with which to build school houses, and employ teachers, and thus edu-

cate every child in the State. Education is far better than wealth. "Riches take to themselves wings and fly away," but education cannot leave us. The late Legislature still further argumented the school fund, and otherwise provided for education, and we are in hopes that nothing will be wanting to establish and maintain a perfect and wholesome system of public free schools, at which all shall be educated.

CHICAGO, ILL.—During the year ending July 1, 1870, the whole number of children taught in the public schools, was 38,937, an increase of 4,197 over the the previous year. The average daily attendance was 24,839. The total expenses were \$715,347.38, applied as follows: For salaries of teachers and superintendents, \$421,113.67; for other current expenses, \$137,576.16; for permanent improvements, \$156,657.55. The total cost per scholar, including all expenses and six per cent. upon realization of school property was \$25.22. The elaborate report shows that the common school system of education is liberally supported and vigilantly looked after in the City of Chicago.

DECATUR, ILL.—During the year ending August 1, 1870, there were enrolled in the public schools of Decatur, 1,770 pupils, of whom 888 were girls. The average number belonging was 1370, and the average daily attendance, 1290 or 94.1 per cent.; 106 pupils attended less than four weeks, and 793 attended the whole year. The number of teachers employed was 28, 25 being ladies. The total expenses were \$29,309.50, of which \$17,059.88 were for salaries. Based upon the average attendance, the cost per pupil for tuition alone was \$13.22; including all expenses, the cost per pupil was \$22.72.

TURKEY.—A new public education law has been promulgated at Constantinople. Primary instruction is made compulsory for every inhabitant of the Turkish empire. The period of instruction for girls is fixed at from six to ten, and the boys from six to eleven. The magistrates of districts and villages are to keep a register of the names of boys and girls whose age qualifies them for instruction, together with

those of their parents or guardians. If any of these do not go to school, the magistrate is to warn the parent or guardian of his obligation, and if, after such notice, the child is not sent to school within a month, and no valid reason is given for its absence; a fine of from 5 to 100 piasters is to be imposed according to the means of the parent, and the child is to be taken to school by the authorities. The primary schools are to be either Mussulman or Christian, according to the religion which is most prevalent in the district. The higher schools, however, are to receive Mussulmans and Christians indiscriminately. "An Imperial Council for Public Instruction" has been established to see to the due execution of this law.

[School Officers and friends of Education are requested to send reports and items for this department.]

CORRESPONDENCE.

LOUISVILLE, KY., Dec. 1870.

MR. EDITOR—In your Monthly, for November, you have an article on "Wilhelmshöhe, Napoleon's New Residence." In the last paragraph you say: "All this was built by order of Duke Carl of Hesse Cassel," etc., but you omit the most significant item, viz.: That it was built by him with the money received by him for the German hirelings (Hessians) aiding England in her attempt to subjugate us in the "Revolutionary war." This rather detracts from the interest of the *American* reader of your sketch.

A TEACHER.

WILL "A Teacher" be kind enough to prove the above statement, concerning the money for building "Wilhelmshöhe" anything more than a mere fable?—EDITOR.

IN Russia, the telegraph is now chiefly worked by women, and they have proved so efficient that the Minister of the Interior has laid before the Imperial Council a scheme for their further employment in the public service.

CURRENT PUBLICATIONS.

AN ingenious friend of ours—a very model of courtesy—whose calling leads him into intimate relations with many families, lately informed us that he had discovered a way to escape, with safe conscience, from many a close corner. When confronted with the art-productions of the young ladies of a household, and challenged to criticise them, he was wont to pronounce them “remarkable.” This satisfied both his moral sense and the “artist’s” thirst for praise. We have been sorely tempted to imitate the ambiguous amiability of our friend, and pronounce the latest Rhetoric¹ “remarkable!” But duty to the public requires us to clear the equivocation. So we proceed to say, that the work is remarkably comprehensive, and remarkably fragmentary. And further, that its comprehensiveness consists chiefly in the inclusion of matters that properly belong somewhere else. For instance, under the head of “Style,” we are treated to fifty pages on Punctuation and Capitals—matters which should have been sufficiently handled in Hart’s “English Grammar”—a book which we confess we have never opened. Here, however, he enters into such minuteness of detail, that the work seems designed rather for compositors and proof-readers than “for schools and colleges.” Possibly our author had in mind, as he wrote, that Southern institution which proposes to make a specialty of training editors. This impression is confirmed, when, on looking further, we find particular directions for the writing of “news” and “editorials.” His specimen “Proof-Sheet,” however, as finally corrected for the press, would be pretty soundly scratched by some proof-readers whom we know. Why Spelling might not as well be included under Style, as Punctuation, we fail to see.

The mere “mechanism of poetry,” too, as Mr. Hart properly styles Versification, seems to us to belong elsewhere than in a School Manual of Rhetoric. The sort of poets that will be made by a conning of rules on rhyme and metre is endured by neither gods nor men. We don’t think boys and girls generally had best spend much time on the dry bones of Prosody. It is hardly worth while to drill a thousand students in all the minutiae of the prosodical art, lest perchance one of them should be inspired by Apollo, and fail to find melodious vent for his fine frenzies.

¹ A MANUAL OF COMPOSITION AND RHETORIC: A Text-Book for Schools and Colleges. By JOHN S. HART, LL.D., Principal of the N. J. State Normal School. Philadelphia: Eldridge & Brother. 1871.

Under the head of Precision, we find some very just remarks in regard to synonyme; but we confess ourselves a little puzzled by these two statements: "Few words in any language are exactly synonymous." "*For the same idea we have, in thousands of instances, one word from the Saxon, another from the Latin, and sometimes still a third from the Greek*" [p. 79]. And again, on p. 363—"For the same idea, in almost numberless instances, we have two, and sometimes even three terms, *exactly equivalent.*" We take it that the first statement is nearest the truth.

For the placing of Style before Invention, we can see some reasons; but we fail to divine why "Abstract Subjects" are assigned to pupils in composition before "Imaginary Subjects," and "Personal Narrations," or why "Descriptions" should be placed last of all [except "Miscellaneous"], as presenting peculiar difficulties. It is common, we admit, for children to write on Fear, Hatred, Friendship and the like, but the instructor who assigns such topics is not to be commended. As models for imitation, we are presented with essays by authors of nine, ten, and twelve years of age—with their spelling and punctuation corrected, we presume.

In special works upon Language, we, half-unconsciously, notice little peculiarities of style which elsewhere would not arrest attention. Hence the checks in the margin of our copy, opposite such sentences as these:

Whatever may be weighed has a weight [p. 80]. A sentence is such an assemblage of words as will make a complete sense [p. 87].

There may be a conjunction between *each two* of the words [p. 27].

A Fiction is a story made up of *facts invented* for the purpose [p. 286].

The diæresis [...] is called a mark of quantity [p. 57], though we are not told whether it means *long* or *short*, or a little of both. Jefferson's word, *belittling*, occurs twice on page 193, maugre Campbell's rules, as given on page 72. *Caption* is given a synonym of *sub-head* [p. 58]; as if *caput* were supposed to be its etymon. Some quite judicious remarks are made on the use of *only*; yet, on page 81, we are told that "'Virtue only makes us happy,' means that nothing else can do it," which certainly it does, in case the rhetorical pause is bestowed after *only*.

But enough of this small criticism. We have said that the work is remarkably fragmentary. This is the quality in it which first strikes one. It is a collection of scraps on whatever relates, even remotely, to the subject in hand. These scraps are arranged after a certain method, but the

book is not *organized*. Its unity is that of sticks in a wood pile. It is couched in brief paragraphs, each with a separate "caption"—very much after the style lately so common in the newspapers; and could not but tend insensibly to produce a like broken, disjointed style in students who make use of it. We cannot exhibit this fragmentary character of the work, without quoting to an extent which our space will not allow. We must, however, show how the sub-heads are used, as this will indicate what we would call the *organization* of the treatise. Under the heading "Power," a sub-head under "Sublimity," we have these "captions": *A Locomotive, Steam-Hammers, Natural Objects, War-Horse*. Under "Humor," we find: *Incongruity, Surprise, Contempt, Characteristic, Kindly, Humorists, Kind-hearted, Continuance*.

We have heard numerous inquiries of late for a *good* School Rhetoric, and had hope that this Manual would supply the acknowledged want; but we must say that this is not the book we were looking for. The publishers' part, however, is well done. Paper and print are excellent.

THE most pretentious book-title that we have seen for many a day is the following:—

"A Complete Etymology of the English Language: containing the Anglo-saxon, French, Dutch, German, Welsh, Danish, Gothic, Swedish, Gælic, Italian, Latin and Greek Roots, and the English words derived therefrom, accurately spelled, accented and defined. By Wm. W. Smith." (2)

A book so copious as to contain a "complete" exposition of the English words derived from the twelve languages mentioned, will be welcomed by every member of the Philological Association. In the first sentence it is asserted that ALL previous Etymologies of English were confined to words "merely" derived from the Latin and Greek—overlooking Knighton's book of 1852 (which has 178 Anglo-saxon heads), and Haldeman's *Affixes* of 1865, where English words are analysed from many languages.

In the succession of the twelve languages given, a singular want of discrimination appears, for allied tongues like Anglo-saxon and Dutch, are separated by French, which is far removed from Italian; Welsh is interposed between German and Danish; and Danish, Gothic and Swedish are between Welsh and Gælic, which should stand side by side.

Etymology is a science—spelling is conventional, and

'brick' or 'brique,' whether spelled in the English or the French mode, has its proper origin. Rules of spelling therefore have no place in etymology—a science which is as definite in Comanche as in written language. Yet here we are told when *i* or *y*, *c* or *k* are to be used; we are treated to fifteen pages of words of similar pronunciation (with definitions, commencing with ABEL, *n.* A man's name. ABLE, *a.* Strong; skilful.) and containing arraign, arrange; austere, oyster; castile, cast-steel; coarse, corse; crane, crayon; formally, formerly; guitar, catarrh; harsh, hash; hoarse, horse; impostor, imposture; huzza, huzzar; jester, gesture; lends, lens; line, loin; minds, mines; nave, naive; poplar, popular; satire, satyr; tenor, tenure; tense, tents; etc. According to this system of 'similar pronunciation,' *sorter*, *he who sorts out*,—and *sorter a sort of*—should have been included.

There are no introductory remarks or rules pertaining to the subject of the book, but we find instead, twenty-eight rules for spelling, several of which contradict the principles of etymology, as that which asserts that "*y* is changed into *e*" in beau-te-ous, when in fact, the *e* is preserved from French and old English, and is older than the *y* of *beauty*.

The book, as a work on etymology, begins with Part Second, on page 45, and with the "Prefixes of Saxon or English Origin." Here A of a-far is made prefix of adverbs only, and the meaning given will not apply to a-loud and a-shamed.

Be-calm to make calm, but the only meaning, to make will not explain be-set, be-siege, be-head, be-take, be-think. The prefix of en-danger, em-bellish has no right here because it is strictly French; and in impoverish it is Latin. There is no such prefix as *cog* for *con*—no such etymologic form as cog-nate, this word being co-gnate, or, as given by Halderman—co-gn-ate. If the prefix were *con* the word should be *connate* according to Mr. Smith's Rule XXV, and being *con* it could not become *cog* under any law known to Mr. Smith, and had he been accustomed to judge of words by the laws of speech instead of the vagaries of spelling he would have sought for the cause of this *y*. But the mere compiler does not care to account for the different parts of his illustrative words, and he fails to analyze his own examples. On page 45, *beau* is made the root of embellish, but he does not explain how the *ll* has come in; on page 192 *apprehend* is under 'apprendre' which cannot give *h*, and on page 193, *blank* is put under 'blan chir,' and *whisk* under 'whisch,' which cannot yield a *k*, and *beauty* has no explanation of the suffix. This applies to *athlete*, *asterisk*, and others.

The Saxon prefixes are followed by the Latin prefixes, these by the suffixes, which, notwithstanding their extent and importance, are not distributed according to language, and these are followed by the Greek prefixes. On page 61 the suffixes are in four languages without any indication of what they are.

No one with any idea of method could have separated the various languages as Mr. Smith has done, and his inability to distribute his words is proof of the assertion. Under Anglo-saxon we find *devil*, *age*, *gas*, *allow*, which belong to other places; *asp* and *magnes* are made Latin instead of Greek; and *polite*, *polish*, are made Greek instead of Latin and French, and French *brave* is made German; and on page 222 it is pretended that there is an Italian word *punchinello*. Father is on page 106, *paternal* and *patriarch* on both page 271 and 318, and Father is given the false meaning of begetter, on no competent authority. So the cognate words *kin*, *genus*, and *genesis*, which should stand side by side, are placed far apart as if they were not from the same root. The suffix of *gender* is not given, and if it is guessed to be *er*, it is said to mean "one who or the person that." *Chaos* does not mean 'confusion' but is a cognate of *chasm* as given by Haldeman, pages 184, 250.

As used here, the many languages paraded in the title are a delusion, and the best pupils will fail in referring English words to them. *Bark* (of a tree) is made Danish—it might have been referred to Swedish or English itself.

Anglo-saxon is worthless, because made up of English words sometimes spelled differently, as 'box' *box*, 'botm' *bottom*, 'blind' *blind*, 'bolt' *bolt* (p. 54) which is not etymology—but if *bolt* had been placed under 'Boleo' *to shoot, to throw*, (on p. 306), spelled *bol-t* and defined by *something shot or thrown*, a reason for the form of the word would be given.

Mr. Smith was evidently out of his depths in Gaelic, for after having given examples in alphabetic order, under A B C and D, p. 229, he sinks and does not rise again—and his first example (Apron) is erroneously passed from English into Gaelic, and not from Gaelic into English. His idea of "roots" may be judged from the fact that on p. 231 he makes *three* where Haldeman (p. 249) makes *one*. Of these, one is accented *Acidius* and another *A'cur-o*, although the *a* is short in both, and between accent and hyphen, the roots seem different. He accents *Cop'ula* and *Ge'ro* (instead of *cop'ula* and *ger'o*), thus indicating false roots and false quantities, or the accented vowel of the former is long, and of the latter short.

The basis for the linguistic ostentation may be judged

from the fact that of the *twelve* languages displayed on the title, *six* are restricted to about seven pages, and the important Gothic has but *nine words*, two of which are not in Diefenbach. Of Swedish, *six* "roots" are given; and of Gaelic and of Italian, *nine* each. But roots are not really given, the great mass of the originals given being complete words, often of several syllables, like *accoutre*, *balustre*, *blaspheme*, etc. Thus '*adjourn*' is referred to the "root" *adjourner* on p. 191; '*journal*' to another "root" *jour* on p. 200; and '*diurnal*' to a third, *dies* on p. 244, when '*journal*' is only '*diurnal*' pronounced in two syllables.

The author of "THE LITTLE SPELLER," and other juvenilities, should not have ventured out of his earlier sphere before learning that the science of etymology and the art of spelling have not as much in common as he seems to suppose.

SCOTT'S new History ³ claims the attention of teachers for these among other features: the narrative is perspective, and often animated, and the style generally such as pupils may safely imitate. The numerous maps and plans furnish the student with that constant and close reference to geography which he needs for a proper understanding of the progress and connection of events. The pronunciation of all difficult proper names is indicated; recognizable likenesses of most of the chief personages named are given, with other illustrations to help the imagination of the young reader; the "General Reflections," interspersed here and there, are a good device for exhibiting the general movement of affairs during a period, with glances at their causes and results; and the full chronological table will be found useful for reference as well as for purposes of examination. As for the questions at the foot of the page, they may help the young student to ascertain whether he has mastered his lesson; but we do not imagine that any really competent teacher will ever look at them when conducting a recitation. The book bears proof throughout its pages that its author has gleaned some of its incidents and allusions from a pretty wide range of historical reading; at least, we so account for the very agreeable freshness with which certain usually barren facts are here invested. In no similar compend have we seen an equally satisfactory recital of the events of the Slaveholders' Rebellion. The narrative is not so extremely concise as to have the dryness (without the facility of reference) of a mere chronological summary. And this leads us

³ A SCHOOL HISTORY OF THE UNITED STATES. By DAVID B. SCOTT. New York: Harper & Brothers.

to notice what, to some, will be an objection to the work as a school manual—its comparative fullness. For ourselves, we must be allowed to doubt the desirableness of very brief compends, even for class use. Some compilers give us the very bones of history, without succulence and without connection; a system than which, to our thinking, there is only one worse—that, namely, of disjointed question and answer, of which Chambers' "Historical Questions" will serve as an example. It is infinitely better that the man, or the boy, should get a connected, intelligible view of the history of a single country, or even of that country for but a single eventful era, than that he should register in his memory the genealogies of all the kings that ever reigned, and the dates of all their battles. But such a register of mere facts and dates is a treacherous record at best. It is apt to lose the names and figures intrusted to it. The dry skeleton of history needs to be clothed upon with the flesh and blood of social and national life; else it cannot be retained by the mind, or contribute anything to its growth and vigor. Mere skeletons are useful, if only they can be filled out, and made to look like life; but we question their general utility as employed in schools. They are too much like the first rude outline of the painter—meaningless until the canvas is enlivened with figures and color and seeming motion. In many schools which we have visited, we have thought we observed a manifest distaste for this most interesting of studies; one cause of this distaste we believe we have indicated above.

Mr. Scott brings his narrative down to June, 1870. If in his next edition he will give us a full alphabetical index, he will add very materially to the value of his book.

THE Annual Report of the U. S. Commissioner of Education is an interesting and instructive document, giving comprehensive Educational statistics for the nation. The Editor of the New York *Herald* attributes this able Report to "Commissioner Barnard," and calls him "one of the most competent living writers on the subject of Education." Our worthy friend, Dr. Barnard, will be somewhat surprised to learn that he is yet the "Commissioner;" for doubtless he fully believes that important post to have been occupied, for sometime, by General — Eaton. And the friends of Dr. Barnard will be no less surprised to learn that he (Dr. B.) is "one of the most competent living writers." Dr. Barnard has proved himself most competent in reprinting ponderous pamphlets and reports on all sorts of subjects allied to Education; but, the proofs that he is a "most competent living writer" are perhaps not so very easy to produce.

MESSRS. WILSON, HINKLE & CO., Cincinnati, have begun the publication of "Thompson & Bowler's Eclectic System of Penmanship." The specimens before us are good.

MESSRS. CHARLES C. CHATFIELD & CO., New Haven, have published "No. 4 of the University Series of Pamphlets." The subject is, "Hypothesis of Evolution; physical and metaphysical, by Prof. Edward D. Cope." 72 pages. Price, 25 cts.

MESSRS. D. APPLETON & CO. have sent us "Dr. John W. Hoyt's address on University Progress," delivered before the National Teachers' Association, at Trenton, in 1869.

MESSRS. HARPER & BROTHERS have recently published "My Apingi Kingdom, with Life in the Great Sahara, and Sketches of the Chase of the Ostrich and Hyena, by Paul Du Chaillu." It has numerous and excellent engravings. They have added three volumes to their "Library of Select Novels: In Duty Bound; From Thistles—Grapes? and the Warden and Barchester Towers."

MESSRS. DODD & MEAD have added to their list of books for the young, "Geoffrey the Lollard, by Frances Eastwood." Illustrated. 342 pages. Price, \$1.50.

MESSRS. CHARLES SCRIBNER & CO. have added two volumes to their "Illustrated Library of Wonders: Wonders of Bodily Strength and Skill, and Wonderful Balloon Ascents." These volumes are fully illustrated. Price, \$1.50.

MESSRS. HURD & HOUGHTON have published "a unique chapter in history"—"The Children's Crusade, an episode of the Thirteenth Century, by George Zabriskie Gray." 238 pages. Price, \$1.75.

MESSRS. J. C. GARRIGUES & CO., Philadelphia, have published "The Sunday-School Idea: an exposition of the principles which underlie the Sunday-School Cause, setting forth its objects, organization, methods and capabilities, by John S. Hart, LL.D." 414 pages.

MR. JOHN H. DINGMAN, New York, has made and published an excellent "Dictionary of Booksellers, Stationers, News-dealers, and Music-dealers," to which he has added "A list of the Libraries of the United States and Canada."

THE MISSISSIPPI EDUCATIONAL JOURNAL is announced to appear early in 1871. "The Wisconsin Journal of Education" is to be revived. "The Connecticut School Journal" is to be published again. We are glad to learn of the establishment of NEW EDUCATIONAL JOURNALS, and to note the revival of those which have been suspended. Long may they live.

BOOKS EXPECTED.—J. W. SCHERMERHORN & CO. will publish within a few months, "Vol. I. of the American Educational Annual." It will present a General Review of the Condition, Progress and Prospects of Education in the United States and throughout the

world; and, in addition to critical, descriptive, and historical articles on many subjects of interest, will contain many Statistical Tables. It is prepared to meet an increasing demand for information respecting the condition of education, and will supply what has long been needed—a Complete and reliable Year Book of Educational Statistics.

It is proposed to issue a century book in honor of the approaching centennial of the Declaration of Independence.—Mr. James F. Fields is preparing a series of papers, giving reminiscences of distinguished English and American Authors.—Prof. John Fiske, of Harvard College, the Positivist, is preparing a work on “Fables and Superstitions.”—Admiral Porter is said to be preparing a history of the American navy.—Rev. Dr. Rufus Anderson is engaged in writing a “History of the Sandwich Islands.”—A translation of the Iliad, by Mr. J. G. Cordery, of the Bengal Civil service, is announced.—Prof. Maguire, of Galway, has a volume on the “Platonic Ethics” in the press.—A translation of Louis Napoleon’s military writings has been published in Germany.

COLLEGE CATALOGUES RECEIVED.

INDIANA ASBURY UNIVERSITY, Greencastle, Ind., Rev. Thos. Bowman, A. M., D.D., President. The Faculty consists of nine members, of whom four are graduates of the University. The total number of graduates is three hundred and ninety-nine. The Institution has an endowment fund of about \$100,000.

KENTUCKY UNIVERSITY, Lexington, Ky. The University embraces several Colleges, each under the immediate government of its own Faculty, the whole being under the general supervision of the Regent, John B. Bowman, A.M. In all the departments thirty instructors are employed. The whole number of students is seven hundred and seventy-two.

IOWA STATE UNIVERSITY, Iowa City, Iowa, Rev. James Black, D.D., President, has twenty-seven instructors, and a total of four hundred and thirty-four students in attendance.

INDIANA UNIVERSITY, Bloomington, Ind., Rev. Cyrus Nutt, D.D., reports a faculty of fifteen, and two hundred and seventy-nine students in the several departments.

CUMBERLAND UNIVERSITY, Lebanon, Tenn., Rev. B. W. McDonnold, D.D., LL.D., President. The number of instructors is eleven; total number of students four hundred and one, of whom one hundred and thirty-eight are in the Preparatory School, and seventy-three in the Theological Department.

McGEE COLLEGE, College Mound, Mo., Rev. J. B. Mitchell, D.D., President, has eleven instructors, and two hundred and sixty-five students, ninety-three of whom are in the Female Department.

WILLIAM JEWELL COLLEGE, Liberty, Mo., Rev. Thos. Rambaut, LL.D., President. Six instructors and one hundred and twenty-seven students are reported. The college is under the control of the Baptists; has an endowment of \$125,000, and a good library.

WOMAN’S MEDICAL COLLEGE, of the N. Y. Infirmary. The graduating class of 1870 consisted of five ladies; the number of students is twenty-six. Dr. Emily Blackwell, 128 Second Avenue, N. Y. City, is Secretary of the Faculty.

UNIVERSITY OF MINNESOTA, St. Anthony, Minn., W. W. Folwell, M.A., President, has a Faculty of twelve. Three departments are now in active operation, viz.: Department of Elementary Ins., College of Science, Literature and the Arts, College of Agriculture and the Mechanic Arts. The departments of Law and Medicine will be put in operation so soon as the means of the University will permit.

COLLEGE OF DENTISTRY, N. Y. City. The Fifth Annual Announcement shows that this College, established for the purpose of educating men for the surgical specialty of Dentistry, has a Faculty of eight members. The number of graduates, class of 1870, was seven, upon whom the degree of D.D.S. was conferred.

STATE NORMAL SCHOOL, Emporia, Kansas, L. B. Kellogg, Principal, is attended by two hundred and forty pupils, one hundred and thirty-one of whom are females. There are six instructors.

College Officers are requested to send to the Editor their Catalogues as soon as issued.

SCIENTIFIC.

THE rise of sap in trees and plants has been explained on the principle of capillary attraction, but M. Becquerel considers that electricity is an acting cause. A capillary tube that will not allow water to pass through it, does so at once on being electrified, and he considers that electro-capillarity is the efficient cause of sap traveling in vegetable life.

THE MOUTHS OF PLANTS.—The root constitutes the plant's mouth. It terminates in a little sponge. The sponge drinks up the moisture from the surrounding earth. Every boy has seen in the woods the roots of some trees, planted by the birds or the winds in the crevice of a rock, wandering down the sides of the great boulder in search of nourishment. Dr. Davy tells of a case in which a horse-chesnut growing on a flat stone sent out its roots to forage for food. They passed seven feet up a contiguous wall, turned at the top, and passed down seven feet on the other side, found nourishment there, which their own barren home denied them. Thus closely does the instinct of vegetation imitate the wisdom of the animated creation. In another instance narrated by Malherbe, an acacia threw its roots across a hollow of sixty-six feet, to find its labors rewarded by the discovery of a well of water, into which they plunged, and from which they drew the food so much needed. What strange sense drew them toward the water rather than toward the rock or the sand?

WE may state on the authority of Nature, that benzol has been applied to a somewhat novel purpose. If poured on a piece of ordinary paper, immediate transparency is produced, to such an extent as to enable one to dispense entirely with tracing paper. On exposure to air, or better, a gentle heat, the liquid is entirely dissipated, the paper recovers its opacity, and the original design is found to be quite uninjured.

MISCELLANEA.

PROF. M. P. CAVERT, formerly in the State Department of Public Instruction, Albany, N. Y., has become Superintendent of Public Schools in Pekin, Illinois.

PROF. E. A. CHARLTON, late of Auburn, N. Y., is Principal of the Normal School at Plattville, Wisconsin.

STATISTICS recently compiled by President Barnard, of Columbia College, New York, show that, whereas in 1838 there was one college student to every thirteen of the population, in 1869 there was only one in nineteen. This was in New England alone. Out of New England, the ratio of college graduates fell, during the same interval, from one out of every sixty-seven capable of receiving a collegiate education, to one out of every seventy-seven.

As a matter of general interest, we cite from the Report alluded to in our article on HIGHER EDUCATION, the distribution of the 212 students from Vermont: "Dartmouth, 70; University of Vermont, 51; Middlebury, 38; Amherst, 10; Madison, (N. Y.) 7; Wesleyan, 6; Tufts, 6; Williams, 5; Harvard, 4; Oberlin, 4; Brown, 3; Yale, 2; Union, 1; Rochester, 1; Marietta, 1; Monmouth, (Ill.) 1; Lombard, (Ill.) 1; Ripon, (Wis.) 1."

A PROFESSOR of a celebrated college asked the question: "Can a man see without eyes?" "Yes, sir," was the prompt reply. "How, sir," cried the astonished professor, "can a man see without eyes? Pray, sir, how do you make that out?" "He can see with one, sir," replied the ready-witted youth.

A TEACHER of vocal music asked an old lady if her grandson had an ear for music?

"Wa'al," said the old lady, "I really don't know. Won't you take the candle and see?"

HERE is a Boston boy's composition on "The Horse:—" "The horse is the most useful animal in the World. So is the Cow. I once had thirteen Ducks and two was drakes and a Skunk killed One. he smelt Orful. I knew a Boy which had 7 chickens but His father would not let him rais Them and so he got mad and so he boared a Hole in his mothers Wash tub. I wish I Had a horse—a horse weighs 1000 pounds."

ELECTROPHOTOMICOGRAPHY means the art of photographing objects as magnified by the microscope by the help of electrical light.



AN OLD SCHOLAR.

"There is a negro school at Meherrin Station, on the Richmond and Danville Railroad, where the teachers receive scholars of all ages and both sexes. Mr. Arvine, of Lunenburg, had an old cook, seventy-one years of age, who took it into her head to learn to speak and write the English language; so she entered the school, and bringing her ten cents per day and regularly paying it over to the teachers, she got along very well until, perhaps, at the end of the second week, she missed her lesson, and *was kept in at play-time!*"—(HARPER'S WEEKLY.)

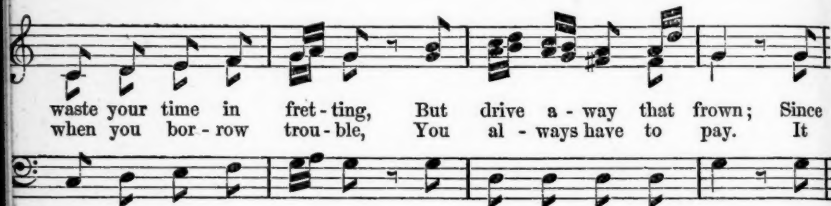
SMILE WHENEVER YOU CAN.

Words, Anonymous.

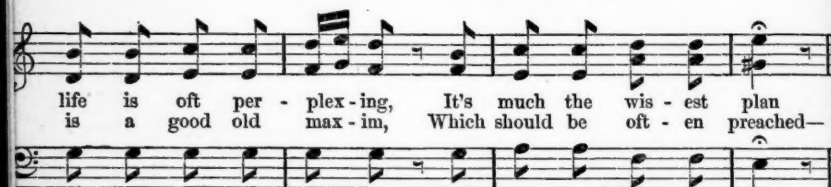
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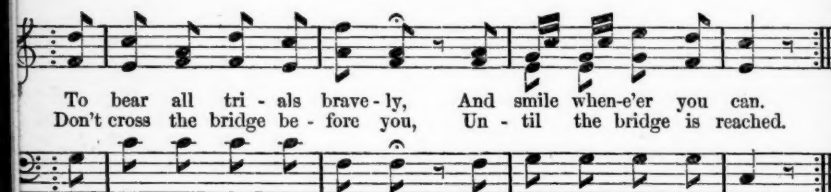
1. When things don't go to suit you, And the world seems up-side down, Don't
2. Why should you dread to - mor-row, And thus to spoil to - day? For



waste your time in fret-ting, But drive a - way that frown; Since
when you bor - row trou - ble, You al - ways have to pay. It



life is oft per - plex-ing, It's much the wis - est plan
is a good old max - im, Which should be oft - en preached—



To bear all tri - als brave - ly, And smile when-e'er you can.
Don't cross the bridge be - fore you, Un - til the bridge is reached.

3 You might be spared much sighing,
If you would keep in mind
The thought that good and evil
Are always here combined.
There must be something wanting,
And though you roll in wealth,
You may miss from your casket
That precious jewel—health.

4 And though you're strong and sturdy,
You may have an empty purse;
(And earth has many trials
Which I consider worse!)
But whether joy or sorrow
Fill up your mortal span,
'Twill make your pathway brighter
To smile whene'er you can.

om "THE NORMAL DIADEM," now in preparation, by Professor William
Tillinghast, author of "The Diadem of School Songs."